Deceived by Zionism

B. PRAHYE

Deceived by Zionism

Novosti Press Agency Publishing House
Moscow, 1971

Б. ПРАХЬЕ

ОБМАНУТЫЕ СИОНИЗМОМ

на английском языке

Цена 19 коп.

The Weapons of Zionism— Provocation and Subversive Activity

Everyone who criticizes the theory and exposes the practice of Zionism from scientific and class standpoints is immediately proclaimed an anti-Semite by the leaders of Zionism. This is done to prevent exposure of the true nature of Zionism, its actual role and place in the class struggle, with the purpose of camouflaging its aims and tasks.

Zionist leaders themselves seek to stir up anti-Semitism everywhere, considering it, as Theodor Herzl claimed, "a boon" that promotes Jewish unity under the banner of Zionism. One of them, Ben-Gurion, declared:

"I am not ashamed to confess that had I power to match my will, I would select a score of efficient young men—intelligent, decent, devoted to our ideal and burning with the desire to help redeem Jews, and I would send them to the countries where Jews are absorbed in sinful

self-satisfaction. The task of these young men would be to disguise themselves as non-Jews, and, acting upon the brutal Zionism, plague these Jews with anti-Semitic slogans, such as 'Bloody Jew,' 'Jews, go to Palestine,' and similar 'intimacies.' I can vouch that the results, in terms of a considerable immigration to Israel from these countries, would be ten thousand times larger than the results brought by thousands of emissaries who have been preaching for decades to deaf ears."

Ben-Gurion did more than advocate the stirring up of anti-Semitism. He exerted no little effort to put Zionist "theory" into practice. The following facts are just one illustration of the lengths to which the Zionists will go in order to spark off outbursts of anti-Semitism in other countries. In one of its issues, the Israeli magazine *Haolam Haze* carried photographs of two Israeli agents who had been sentenced to death in Iraq for attempting to blow up a synagogue in Baghdad in 1951. The provocation was needed to whip up a campaign about an allegedly intensifying wave of anti-Semitism in Iraq so as to frighten the Jews living there. Its purpose was, firstly, to get them to move to Israel, which was in need of immigrants to swell its aggressive army, and, secondly, to set world opinion against the Arabs, who, it was made to appear, deprived religious Jews of the possibility of performing their rites. This is how the Israeli ruling circles sought to justify their expansionist policy with respect to the Arab nations.

In 1950, the second year the state of Israel had been in existence, Ben-Gurion proclaimed

that they must struggle with enthusiasm to build up, both through conquest and through diplomacy, an Israeli empire that would embrace all the lands lying between the Nile and the Euphrates.

Launching the struggle to attain the stated goal, the Zionists set about colonizing Palestine, which brought them into sharp conflict with the Arab population of the area. Monetary donations from rich European Zionists were used to purchase Arab feudal domains. Arab peasants were deprived of land. That is how a new society, hostile to the Arabs, grew up in Palestine, wrote the Rome magazine *Rinascita.*

After the state of Israel was founded in 1948, many Zionists expressed doubt about the expediency of further maintaining the Zionist organizations. But their leaders sought to preserve them at any cost, on the grounds that the state of Israel, though formally constituted, had not yet become sufficiently consolidated and was in need of backing. Besides, they explained, another of the objectives of Zionism had not yet been achieved, namely, the concentration of all Jews in one state—the state of Israel.

Nahum Goldmann, for one, pointed out that the Zionist movement should actively pursue three principal policies:

firstly, it should seek to cultivate in the minds of Jews not living in Israel a feeling of uncertainty for the future;

secondly, it should establish the closest collaboration with the state of Israel and utilize it to achieve the main objective of Zionism, namely, the concentration of all Jews in Israel;

and thirdly, the Zionist movement should be

reorganized and the World Zionist Organization made flexible and prepared for extensive cooperation with all Jewish organizations, groups and communities, so as to be able to involve them in Zionist activity.

The principal organization and ideological center of Zionism is the World Zionist Organization, with offices in over 60 countries. Its supreme body is the World Jewish Congress and its executive body, the Jewish Agency, with offices in New York and Jerusalem.

Neither the World Zionist Organization nor the Agency keep registered membership files. However, most of the big Jewish bourgeoisie and middle-class Jews, and also some of the working people in the capitalist countries who have been hoodwinked by Zionism, are affiliated to them through a ramified system of political organizations and cultural and religious societies.

The world Zionist Organization has become a unique connecting link between the American and British imperialists and the Federal German revanchists, on the one hand, and the Israeli extremists, on the other.

The Zionist organizations have tremendous funds at their disposal. They are made up mainly of "donations" from multimillionaires in the USA, Great Britain, France and other countries, who are unsparing, as we know, when it comes to remunerating those who serve their interests faithfully. These funds make it possible for the Zionist organizations not only to recruit and bribe new adherents in various sections of capitalist society but also to engage in political and intelligence activities.

Besides the aforementioned international Zionist organizations, the list also includes B'nai B'rith, The Women's International Zionist Organization, and The American Jewish Joint Distribution Committee among others. There are 281 national Jewish organizations, 251 local Jewish federations, and also a variety of community councils, funds, and so forth functioning in the United States of America alone. The activity of most of them is guided by Zionists. Practically all the bourgeois parties in Israel have established their own branches in the USA, through which they coordinate their activity with American Zionist organizations.

The Zionist organizations have a sizable set-up for their ideological propaganda. They publish more than 800 newspapers and magazines in various countries of the world, 250 of them in the United States of America and some 160 in European countries. In its activity the World Zionist Organization uses the widely spread intelligence services in the world. At present, it is operating mainly against the USSR and other socialist countries.

Printed matter imbued with the venom of Zionism is smuggled into the USSR by the so-called "League for the Repatriation of Russian Jews," recently established by the American millionaire Morris Grafman and the Swiss industrialist Jose Mirelman, now residing in Israel. The "League" operates mainly in Great Britain and France. According to Western press reports, the Israeli intelligence service had a hand in organizing it.

Why Intelligence Agent Kehat Came to Odessa

Up until the time diplomatic relations between the Soviet Union and Israel were severed, an intelligence service codenamed Netiva operated under cover of the Israeli Embassy in Moscow. It was headed by Nehimiah Levanon, a colonel in the Israeli Secret Service, who officially filled the post of Second Secretary of the Embassy.

On January 19, 1962, the Soviet newspaper *Trud* published material on espionage and other improper activities carried on in the Soviet Union by a member of the staff of the Israeli Embassy in Moscow named Prat, and others. The newspaper noted that these activities by so-called "diplomats" were at variance with the norms laid down in the diplomatic code.

Shortly thereafter, the editorial offices of an Odessa regional newspaper received a letter from a Dr. Gnedler, an Odessa physician. "I recently read an article in *Trud* under the

headline 'Zionism—A Mask for Spies,'" he wrote. "It spurred me to share with your readers details of an incident in Odessa in which I personally was involved.

"It all began at a performance in the opera house. During an intermission, a foreigner, who introduced himself as the Israeli Consul, Kehat, struck up a conversation. I told him that I used to live in a small town from which several people, among them my distant relatives, had emigrated in the 1920's under the influence of Zionist propaganda and at present were probably living in Israel. Kehat said he felt obliged 'to respond to my warm sentiments of kinship' and was insistent that we meet again. Not imagining that anything bad could come of it, I consented, and five or six days later we met in the gardens.

"During our chat, Kehat showed scant interest in my relatives. Instead, he unceremoniously made anti-Soviet digs, distorting Soviet reality. He tried to sell me the idea of 'uniting the Jews' and offered me some foreign Zionist literature.

"Of course, I rejected his 'idea' and all his slanderous figments. I told him outright that I regretted having mentioned my relatives to him in the theatre. This didn't fluster the consul a bit. He just said I was blind, but that this blindness would pass, that there were persons who, after talking to him and other members of the Israeli Embassy staff, had already 'had their eyes opened.' As a case in point, he mentioned a certain Odessa lawyer, who supposedly received them 'like his own relatives.' And he wound up by saying that he was working on a

'scientific paper' and by asking me to analyze for him, in writing, the question of how, in my opinion, the nationalities problem had been solved in practice in the USSR, taking into account the anti-Semitism that allegedly existed in the country. For his wife, a doctor by profession, Kehat requested information on the latest advances in Soviet medicine.

"Kehat assured me that my transmission of such information to him would be kept strictly secret. He even promised me certain things by way of remuneration, which could be brought in from Israel under the guise of a parcel from my relatives. I realized then that I was dealing not with a consul, called upon to protect the interests of the citizens of his country, but with a brazen intelligence agent. So I resolutely rejected his dirty propositions and categorically refused to meet him any more. I never saw Kehat again. . ."

In this letter, mention is made of an Odessa lawyer, referred to by the intelligence agent Kehat. The person he had in mind was Vladimir G., who once informed State Security bodies about the intrigues of Israeli intelligence agents disguised as diplomats.

One spring evening, Vladimir G. opened the door of his apartment to two utterly unexpected visitors—a foreigner and his wife. They introduced themselves as the Kehats from the Israeli Embassy, and said they were distant relatives of the G. family, although G. and his family knew nothing about such relatives. These "relatives" brought personal regards and presents from relatives of Vladimir G.'s wife, who actually did live in Israel, "and this," G. said, "won us over."

That is how lawyer G. first met Kehat.

Later on, the Kehat couple made a number of trips to Odessa, during which they met Vladimir G. and his wife several times. Kehat tried to get G. to distribute Zionist literature, but G. flatly refused. However, he did take some of it for personal perusal. The Kehat couple "obligingly" offered to transmit any letters to the relatives of G.'s wife through the Embassy (at least so they said) and to deliver any return parcels to the G.'s through the same channel.

But the lawyer's family soon learned from the press that the "obliging relative" had been expelled from the USSR as a spy. Only then did G. realize the danger that had loomed over him. As a lawyer he knew very well that under Soviet law he would not bear responsibility if he voluntarily informed the authorities of his connections with a foreign intelligence agent. In a statement setting forth everything that had happened, he wrote: "... I have made a frank, full confession. Condemning once again my cowardly conduct and the blunder I made, I deeply repent my actions. But I beg you to take into consideration that neither I, personally, nor my family were ever capable of betraying the interests of our Homeland to adventurer from Israel who so perfidiously wormed their way into our confidence in the guise of relatives..."

Though somewhat later than Doctor Gnedler, a sturdy patriot, lawyer G. and his family nevertheless, sincerely and in good time, rejected the attention which the Israeli diplomats sought to favour them with "as relatives." At that

time Vladimir G. mentioned still another "relative" who had met Kehat, a man by the name of Joseph Pearlstein, also a resident of Odessa. Pearlstein proved to be a person with a sluggish conscience. He is a building technician, who was convicted in the past for the embezzlement of state property. Now he has retired and, incidentally, is drawing a decent pension.

At first Pearlstein sought to deny his acquaintance with Kehat. However, once it was discovered that he had been lying, Pearlstein made a clean breast of it, telling the truth about his relations with not one, but two, Israeli intelligence agents—Kehat and Halevi.

At the request of the guests from Israel Pearlstein and his wife were once invited over to Vladimir G. Kehat brought them personal regards, a letter, photographs and clothing from relatives in Israel. Touched by the attention "from over there," Pearlstein readily agreed to see Kehat regularly.

You may wonder how experienced intelligence agents could get in touch, "at first sight, with persons whom they had never seen before. It is all very easy to explain. From relatives and acquaintances living abroad, Kehat learned about Pearlstein's past conviction, about his propensity to engage in fraudulent deals.

Pearlstein began seeing Kehat, and then the other member of the embassy staff, Halevi. They would meet mostly after dark at previously appointed places, such as the gardens or under the clock on one of the street corners. During the day, the get-togethers took place in the cemetery. Along with presents from relatives, the intelligence agents gave Pearlstein Is-

raeli newspapers carrying articles defaming the Soviet Union and belittling its achievements, and singing the praises of the "paradise" that was Israel.

Here is Pearlstein's own account of one of these get-togethers: "... One day in winter, I received a letter from them, containing the password. The day and the time of arrival in Odessa—5 : 30 on January 31—of a fictitious person by the name of Lvov, mentioned in the letter, stood for the day and time of our rendezvous. The place—under the clock on the corner of Deribasovskaya and Soviet Army streets—had been arranged before, during our previous get-together." At the appointed time Pearlstein met the diplomats. Two months later, Halevi and Pearlstein had a long talk in the cemetery, under the guise of looking for the graves of "dear ones."

Kehat and Halevi began to blackmail Pearlstein into getting them certain information of interest to the Israeli intelligence service and Zionist and other subversive organizations of the imperialists.

The Soviet state displayed characteristic humaneness. Although Pearlstein was certainly guilty he was not called to account.

It is well known that, after World War II, countless "unions," "associations," "committees," and "reliefs" of all kinds, uniting Jews from the countries of Europe, including the Soviet Union, arose in the United States of America, Israel and Canada. The activity of most of them is guided and controlled by the World Zionist Organization. Many engage in the collection and dissemination of slanderous information

about the life and position of Soviet citizens of Jewish nationality; they seek in various ways to rouse in unstable individuals proprietorial instincts and a desire to leave the country. As a rule, these organizations all employ the same methods: they make people write letters to Soviet citizens of Jewish nationality lauding life overseas or in Israel and send parcels containing various things that by the intention of Zionist leaders should serve as striking proof, so to say, of the "prosperity" of Jews living there.

In Montreal, in Canada, for instance, there is the "Bukovina Relief," embracing those who fled from Bukovina in 1940, when it became part of the USSR. Its members include businessmen, industrialists, storekeepers, rabbis and brokers. Heading it is a former businessman and rabid Zionist by the name of Isaac Moses. What sort of activities does the "relief" engage in? A letter from P. G. Iosifovich, residing at 34 Bukovina Street in Chernovtsy, which was carried by a local newspaper on October 9, 1965, explains:

"This year, in July," she wrote, "I received from Canada a parcel containing three blouses (two woolen and one cotton), a belt, a tie and 12 skeins of wool. Its contents and the very fact of its arrival from overseas, where I have neither relatives nor acquaintances, made us wary. We began to investigate as to who could have been so 'generous.' The 'benefactor' turned out to be someone by the name of Geller, one of the heads of the 'Bukovina Relief' in Montreal, which we hadn't even heard about..."

Ethyl Grobman, Amalia Davidovich, Ida Ra-

binovich, Sura Roiz and many other Soviet citizens of Jewish nationality living in Chernovtsy resolutely protested against such provocative parcels from abroad and sent them back.

Isaac Moses and Co., realizing that their "relief" had come to nought, that its real purpose had been exposed by Soviet citizens, changed their tactics. They began to operate under cover of the Canadian "Ukrainian Book" firm, "I. Dinerman & Co." in London and others.

"I live in Apartment No. 1 at 16 Kotlyarevsky Street in Chernovtsy," Bina Haham, a housewife, related. "I had never received any parcels from abroad. Then, in July 1965, one arrived unexpectedly from a firm called 'Bourary Bros.' It bore the following return address: 15 Rothschild Boulevard, Tel-Aviv. What sort of a firm is it? How am I, in Chernovtsy, to know what activity it engages in?"

At one time, Mniha Chemerinskaya, a resident of Belgorod-Dnestrovsky city in Odessa Region, was an activist in the local Zionist organizations Gordonia and Betar. After the war, she left for Israel. There Chemerinskaya carries out assignments for the well-known Zionist organization called the Joint Distribution Committee. She mails parcels of clothing and invitations to emigrate to Israel to D. Zonis, A. Shlyugold, A. Kats, T. Barskaya, M. Vinnitskaya and other inhabitants of the city of Belgorod-Dnestrovsky whom she once knew. But the whole business has turned into something of a farce. Seven years ago, M. Ulnik, who lived at 63 Pervomaiskaya Street, moved to Chernovtsy. But parcels for him still continue to arrive in Belgorod-Dnestrovsky. Although

I. Lekht is dead for five years now, the "benefactors" from the "Joint Distribution Committee" continue to send parcels addressed to the deceased.

Parcels are also mailed through the dummy British firm of "Dinerman & Co." mentioned previously. They are addressed to G. Shwartzman, D. Beilis and N. Elborg in Belgorod-Dnestrovsky, although none of them have any relatives in England.

In the summer of 1966, Samuel Hoirish, ex-manager of the "Bessarabia" bank which functioned in Chernovtsy up until 1940, paid a visit to the Soviet Union. At present a citizen of Israel, he is president of the "Brichan Relief Association," which embraces Jews born in Brichan, Lipkan, Sokiryan and other places in Bukovina.

"Now I have seen for myself that Jews in the Soviet Union live well," Samuel Hoirish told a correspondent of the newspaper *Radyanska Bukovina*. "I am convinced they are in no need of any parcels which Jews in Israel send them, frequently depriving themselves of their last belongings because they've been deluded about the actual position of Jews in the USSR. I have become convinced that the hullabaloo about discrimination against Jews in your country has no grounds whatsoever."

On May 5, 1969, students of Odessa University received the following letter from The Union of Jewish Students in Zürich:

"The Union of Jewish Students,
Hilell House,

14 Spieristrasse,
8044, Zürich,
Switzerland.

"Dear Friends,

"We Jewish students in the city of Zürich, Switzerland, have learned with anxiety about the position of Jews in your country.

"Is it true that Jewish children are prevented from getting an education? Is it true that Jews are forbidden to emigrate to Israel? We would be happy to correspond with you. Considering that we are students, such a correspondence would be useful.

With friendly greetings,
The Union of Jewish Students
in Zürich."

There was nothing to occasion surprise in the fact that Jewish students in Zürich wished to know the truth about the position of Jews in the Soviet Union. What was surprising, though, was that along with the letter, the envelope contained a pamphlet printed on thin paper with the provocative title "Come Home" and crammed full of malicious anti-Soviet slander, calling upon Jews to go to Israel. So the letter, as we see, was sent with far from friendly aims.

Many Soviet citizens of Jewish nationality have received similar "messages" from various foreign Jewish organizations, associations, unions, and so forth, whose activity is directed by Zionists. These pamphlets devote much space to the diatribes of one Ze'ev Jabotinsky, a

fascist-minded ideologist of Zionism, and extol the aggressive policy of Israeli ruling circles. They call upon all Jews to go to the "promised land" and cast aspersions on Soviet reality.

Thus, the rulers of Israel and the reactionary Zionist organizations they direct in a number of countries have proved to be in the front ranks of the "crusaders" from the imperialist camp, who have come out against the socialist community of nations, against the forces of peace and progress. Official Tel-Aviv does not cease its malicious propaganda campaign against the USSR and other socialist countries. Those who are responsible for Israeli policy today do not stop to think that the course they are pursuing will never bring their country international recognition as a genuinely national democratic state.

Zionism in the Service of Imperialism

Yakov Moiseyevich Friedman was an old man when he moved to Israel from Kiev. His whole life long he had supported the establishment of a Jewish state in Palestine. Upon his arrival in Israel, high honors were showered upon him. Newspapers carried write-ups about him; he was proclaimed an honorary citizen of the state and was exempt from paying taxes, which was no small privilege in conditions of constantly growing impositions. Upon acquainting himself with the life around him, the life of his new fellow citizens, Friedman became more and more convinced that he had made a fatal mistake. "Now, that I am well aware of the conditions in which rank-and-file Jewish working people live in capitalist Israel," he said several years later, "I am terribly disappointed and griefstricken, for I realize that my whole life has been a mistake. I realize that I have

fought for a cause detrimental to the Jewish working people."

Unfortunately, there are quite a few victims of Zionism, thousands of tragic cases of people who were stupified by Zionist propaganda and lured by deception to the "promised land" from various countries all over the world.

The ideologists of Zionism seek in every way to revive the long dead Biblical legend about the return of all Jews to holy Mount Zion in Palestine, the hill on which the temple of the Hebrew God Yahweh and the palace of King David stood thousands of years ago. The Zionist leaders are not in the least concerned that in so doing they are at variance with dogmas of the Hebrew religion, according to which the return of the Jews to Mount Zion is an affair of their God, Yahweh, and only he alone can decide when the time for that has come. However, in their efforts to realize their far-reaching aims, the Zionist leaders have been ready to sacrifice not only religious dogmas but, as subsequent events have shown, even the lives of millions of their kinsmen, as they did, for instance, when they collaborated with the Nazis.

At the time when Zionism first made its appearance, Vladimir Ilyich Lenin characterized it as a reactionary nationalist movement of the Jewish bourgeoisie.

The Zionist ideology is a chauvinistic system of views, he wrote, whose aim is to counterpose the Jews, as a certain "select, specific, world-wide nation," to all non-Jews; to befog the class consciousness of the Jewish working people; to subject them to the influence of the imperialist bourgeoisie and to force them to serve its mer-

cenary interests. For this purpose, the Zionist leaders built up the concept of the "racial purity of the Jews," of them being a "God-chosen" people, of their "all-round superiority," and of their spiritual unity under the slogan of community of interests "regardless of class and party affiliation and land of domicile."

"Look at the capitalists!" Lenin wrote. "They try to inflame national strife among the 'common people,' while they themselves manage their business affairs remarkably well—Russians, Ukrainians, Poles, Jews and Germans together in one and the same corporation. Against the workers the capitalists of all nations and religions are united, but they strive to divide and weaken the workers by national strife." [1]

Persistently exposing the anti-scientific fabrications of the Zionists, Lenin pointed out that "racial peculiarities are denied to the Jews by modern scientific investigators..." [2]

That the Jews do not constitute a separate race is the striking conclusion ensuing from a visitor's first-hand acquaintance with the present Jewish population of Israel. In his book entitled *What Price Israel,* Alfred Lilienthal, a former employee of the U.S. State Department, relates how, on his first visit to the country, he was amazed and impressed by striking proof which made Jewish racism ridiculous. He could distinguish at a glance Polish Ashkenazim from the Sephardic Jews of the Pyrenean Peninsula or Northern Africa, Yemenite Jews,

---

[1] Lenin. *Coll. Works,* Vol. 19, p. 308.
[2] Lenin. *Coll Works,* Vol. 7, p. 100.

German Jews, and so forth, and on the basis not only of their anthropological distinctions but also of their dress, language, manners and psychology. To all intents and purposes, Lilienthal notes, they were all Poles, Portuguese, Germans and so forth.

Gradually, down through the ages, the Jews adopted the culture, way of life and national characteristics of the peoples amongst whom they lived; they intermingled and intermarried with them. The only thing that the descendants of the ancient Jews who came from Palestine still retain in common is a tie with religion. But in the course of centuries, Judaism itself has split up into various sects and trends. Many Jews, especially during the past few decades, have renounced Judaism and become atheists.

Mass rejection of Judaism is to be observed even in Israel. Uri Avnery, Israeli MP, stated in 1969 that few are so non-religious, even anti-religious, as the vast majority of Israelites.

Step into a synagogue in New York, London, Paris, Moscow, or any other city in the world, and you will see that their regular congregation consists mainly of old folk, who constitute only a small proportion of the Jewish population. So there is no need for detailed proof of the untenability of the Zionist thesis that all Jews are united by the lofty monotheistic religion of Judaism, profferred them by God himself, who took a liking to them and chose them from among all the peoples on Earth.

To propagandize the concept of a "world Jewish nation," Zionist ideologists now draw very extensively on the thesis, based on the proposition about "anti-Semitism being eternal,"

that "the whole Jewish people have a common fate."

At its 66th conference, the Zionist Organization of America adopted programme theses, one of which reads that the state of Israel is and must remain the homeland and spiritual centre of the entire Jewish nation; that Jews living outside of Israel must always recognize the central position of Israel and all consequences ensuing therefrom.

The Israeli ruling circles cannot, of course, always meddle directly in the affairs of Jewish citizens of other states. Such meddling is a violation of the norms of international law. So this is where the various Zionist organizations come in useful. Operating under the guidance of the World Zionist Organization, they resort to various means, methods and forms of ideological brainwashing of Jews residing outside of Israel, with the aim of exploiting them in the interests of international Zionism and the Israeli ruling circles.

Meir Vilner, General Secretary of the Israeli Communist Party Central Committee, said that Zionism, which represents the reactionary ideology of the pro-imperialist Jewish bourgeoisie and operates through a ramified system of organizations, has acquired, besides the reactionary features indicated by Lenin and that remain in force to this day, new features in the epoch of the establishment of the first socialist state—the Soviet Union—and of the world socialist camp.

Zionism, said Meir Vilner, collaborates with imperialism on the world arena, it works against the national-liberation movement in our area,

and also in the independent countries of Asia, Africa and Latin America.

Contrary to the false assertions of some of its "left" leaders, Meir Vilner continued, Zionism has become one of the forces fighting against communism.

The Zionist policy of the rulers of Israel, he said, is a dangerous one for the Israeli people and state, because the Zionist leaders jeopardize the future of Israel by linking its interests with the economic, political and ideological interests of imperialism.

For the struggle being waged by imperialism against the world communist and national-liberation movements, its ideologists have expounded a number of strategies. One to which a special role is assigned is ideological subversion. Some 300 diverse anti-communist centres and organizations are operating at present in imperialist states. And world Zionism is far from occupying the last place among them. The Zionist organizations are backed by the big business barons first and foremost because of these organizations' militant anti-communist stand. Anti-communism is the soil on which the close collaboration of Israeli Zionist leaders with American and British imperialists, and later with West German revanchists, has sprouted and grown.

Zionist leaders are trying in every way possible to win over people of Jewish origin, mainly young people, and especially those living in socialist countries; to set them off against communism; to bend them to the purposes required by imperialism. In this subversive activity, the Zionist leaders assign a special place

to worldwide anti-Soviet slander campaigns under the slogan of "defence" of the Jews in the Soviet Union.

In the spring of 1966, on the eve of Passover, the Israeli press published an appeal of the so-called committee "In Defence of Jewish Rights." The appeal called upon every Jewish family to leave, at the festive board on Passover, an empty chair and additional serving for "a Jew in the USSR." According to a report carried by the newspaper *Information* on April 4, Ben-Zvi, the chairman of this "committee," declared that in 1966 they had distributed 30,000 anti-Soviet leaflets in the schools alone. The pro-government newspaper *Davar* in an editorial to whip up anti-Soviet hysteria said: "We have no right to cast off responsibility for the national fate of the Jews in the USSR. We shall not cease to demand equal rights for Soviet Jews. We shall not cease to demand the right for those who so desire to join their families and their people and shall not cease to demand their emigration."

Is There Any Need to Save Soviet Jews?

The editorial offices of *Pravda, Izvestia, Trud,* and other Soviet newspapers have received numerous letters from citizens of diverse age and in all walks of life, both Communists and non-Party people, who censure, with righteous indignation, the altogether unwarranted efforts of the capitalist press somehow to single out, to segregate Soviet citizens of Jewish nationality.

"I consider it my civic duty," wrote Soviet Army officer L. Tseitlin, "the duty of a Soviet citizen, a Communist and a Jew to address people in the West who may have been misled by bourgeois propaganda. I declare in no uncertain terms that there is absolutely no ground whatsoever for inferring anti-Semitism in the Soviet Union or the unjust treatment of any other nationality."

The same views are expressed in letters from

A. Gurevich, Assistant Manager of the Gorob-lagodatsky Mining Administration at the Nizhne-Tagil Metallurgical Complex named after Lenin; L. Slobodsky, a pensioner in Leningrad; D. Aksel, a resident of Baku, and many others.

"All Soviet citizens have one Homeland—the Union of Soviet Socialist Republics. I knew Soviet power was all I wanted, and I went to defend it, arms in hand," L. Matulsky of Simferopol stressed. And Lieutenant-Colonel D. Heifman wrote: "The question of my nationality never worried me. I graduated from a military school, joined the Communist Party, and have been entrusted with the most honorable post: to stand on guard of my Homeland."

In other words, the feeling of membership in a single family, monolithic ideological cohesion, the indissoluble socialist brotherhood of all the Soviet peoples, the rejection in the Soviet Union of national exclussiveness and narrow-mindedness leave no peace to the bourgeois nationalists of every kind, including the Zionists. So they hunt up all sorts of "problems" and "questions," raise a hullabaloo about a "Jewish question" in the USSR, which they themselves have invented.

"I am a Jew," wrote G. Friedmanovich. "My father was a cabby. I am a civil aviation pilot, first grade, with a three-million-kilometer flying record behind me. I was born in Siberia and, after demobilization from the Soviet Army in 1947, returned to my native parts. Today I live in Krasnoyarsk. I have a fine modern apartment and own a car. I am married and have two children—a son and a daughter—both of whom

are learning music and belong to the figure-skating class of a sports school. Neither my children nor I ever feel we are treated any differently from the people of other nationalities. I'm happy to be a citizen of the Soviet Union, of our multinational Motherland."

And here is what B. Shklyar wrote: "Anti-Semitism compelled me to flee from bourgeois Lithuania. I knocked around the world for a long time, lived in different countries, but nowhere did I find a home, nowhere did I feel free and needed. It was only at the end of 1939 that I finally found a Homeland—the USSR. Here in the Soviet land, I found work, got a secondary and then a higher education, and became a respected member of society. I live among splendid people, the Don Cossacks, and occupy the post of head veterinarian on a big state farm. For all this I am endlessly grateful to my government, to my people."

In the autumn of 1966, when preparations were under way in Israel to hold a so-called "week in defence of Jews living in the USSR," two tourists from Canada, Aaron Bogomolny and his wife Anna, were travelling around the Soviet Union. Both of them were born in Khmelnitsky Region, emigrated overseas some forty years ago, and were visiting the Soviet Union for the second time since then. In Chernovtsy, Aaron Bogomolny, sharing his impressions of a visit to his native region with a correspondent of the newspaper *Radyanska Bukovina*, subjected the organizers of the "week" to sharp criticism.

"I am a Zionist," he said, "but I think that Jews, and first and foremost those living in the

Soviet Union, have absolutely no need for this 'week.' Why? For the simple reason that there is no one from whom they need to be defended in the USSR. Anna and I met relatives and acquaintances in Leningrad, Moscow, Kiev and Chernovtsy. All of them are Jews, but we did not hear a single complaint that either they or their relatives were being persecuted by anyone simply for being a Jew. More than that, we met people who, like I, espouse Zionist ideology. But neither did they complain about being persecuted or about any manifestations whatsoever of anti-Semitism in the Soviet Union. And even if they had complained, I wouldn't have believed them, since I saw for myself how they live. They all have good apartments; they make a good living, and their children study free of charge in colleges and universities. What persecution can there be a question of when Jewish doctors, professors, factory and plant directors, engineers and lawyers enjoy general esteem in the country?

"I, a Canadian Zionist, do not approve of the holding of the 'week in defence of Jews living in the USSR' about which such a fuss has been made lately in Israel. Certain individuals are seeking to utilize it for propaganda purposes. But they forget that in both Canada and Israel most Jews know and appreciate everything your country has done for their fellow Jews."

Mrs. L. Shapiro, an American citizen, sent a letter to the Soviet Consulate in Washington with the request that it be published in one of the Soviet newspapers. It was carried by *Izvestia* on March 26, 1970 and read as follows:

"Dear Sir:

"What impelled me to write this letter was news of the arrival in New Orleans of a delegation of Soviet journalists, and the vilifying fabrications about the domestic policy of the Soviet Government that appeared in the local press (my son and I were in New Orleans from January 28 to 31 attending a medical conference).

"With a feeling of profound resentment, I read in New Orleans' newspapers items accusing the Soviet Government of ill treatment of Jews and other preposterous imputations. I am a Jewess by nationality. Many years ago I graduated from the Leningrad Medical School and I know that Soviet Russia does not treat Jews badly, except, of course, when an individual has committed an offence. In that case he is punished in keeping with the law, like a lawbreaker of any other nationality.

"These groundless accusations pain me all the more because people with Jewish names are also to be found among the unscrupulous persons who appear in the role of 'defenders of the Jews.' The organization 'In Defence of the Rights of Jews,' which has collected a tremendous sum of money allegedly for the purpose of 'defending Russian Jews,' actually represents a gang of disreputable lawyers. This gang, instead of combating anti-Semitism in America, which is immeasurably greater than it was in former tsarist Russia, seeks to open 'private' clubs for the rich Jews. I consider it my duty to Soviet Jews, who have nothing in common with the wide-scale anti-Soviet propaganda campaign, to declare this.

"My only sister was tortured and buried alive

in 1944 by the Hitlerite brown shirts on Soviet soil which they had temporarily occupied. I frequently wonder how it happened that Hitler, who, like everyone else, was born an innocent child, could have turned into Hitler, the murderer of six million Jews. Perhaps there were also some dishonest Jews among those who promoted this metamorphosis? Who knows? . . .

"I'm terribly upset; tears fill my eyes. I want Soviet Russia to be powerful and happy and her people to be proud of it.

With profound respect,
Lydia L. Shapiro,
Fort Wayne,
Indiana, USA."

In the period before the Israeli act of aggression in June 1967, when the USSR maintained diplomatic relations with the state of Israel, envoys of Tel-Aviv who came to the Soviet Union were frequently found to be involved in Zionist, anti-Soviet activity here. Their object was to persuade Soviet Jews to move to Israel. They would inculcate in their victims the idea that there was no opportunity for Jews in the Soviet Union to develop their national traits and culture and that only in Israel could Jews feel that they were not infringed upon.

A fitting response to such intrigues was the following letter from G. Rusakovskaya, a teacher in Chernovtsy, sent to the editorial office of the local newspaper after she had met an Israeli diplomat by the name of Avidar.

"One Saturday evening," she wrote, "we went to the theatre to see the play *Uriel Acosta.* Two foreign guests—Mr. Avidar, Secretary of the Israeli Embassy in Poland, and his wife—happened to be sitting next to us. Soviet citizens are hospitable. We always say: 'Welcome!' to visiting tourists. As we sat there side by side, we tried to help them understand the play, to translate for them as best we could.

"Only it appeared that Mr. Avidar was interested least of all in the production and, in particular, the story of the indefatigable seeker of the truth, Uriel Acosta, in the tragedy of that staunch, dedicated fighter for the human mind. There was a lot the guest from Israel didn't like, a lot that evoked his indignation. And he aired his thoughts not only to those next to him in the theatre. Therefore, I thought I should explain things to Mr. Avidar in greater detail, although that probably would not be to his liking as a defender of the capitalist world.

"Even before the curtain rose, the diplomat was already voicing his discontent that the play was being performed in Ukrainian and not Yiddish. One can only wonder at the very limited knowledge possessed by Mr. Avidar, who evidently does not know that the author of this outstanding work is the well-known German writer Karl Gutzkow and that the play has made the rounds of many theatre stages the world over in translation. It is hard, of course, for the representative of a country where bourgeois nationalism flourishes to understand that our theatre, which has a wide, appreciative audience, including many Jews, stages productions by such world classics as Pushkin, Tolstoy,

Schiller, Shakespeare, and Sholom-Aleichem.

"Yes indeed, Mr. Avidar, by Sholom-Aleichem too; just imagine! You were very much surprised, Mr. Avidar, when I told you that Soviet citizens marked the 100th anniversary of his birth, something they forgot about in Israel. You cannot understand, Mr. Avidar, that in our country there is friendship of the peoples, that Russians, Ukrainians, Jews, Moldavians, Uzbeks—the people of all nationalities live together in one happy family and that poor Tevie's life stirs the working man of any nationality. Just note the following remark made by Honoured Artist of the Republic Stolyarenko-Muratov, who plays the part of Tevie: 'Tevie is my favorite role. This image is very close to me, for I too witnessed similar phenomena, witnessed the terrible restrictions imposed upon the Jews in tsarist Russia.'

"The play *Tevie the Milkman*, like other works by Sholom-Aleichem, has made the rounds of many national theatre stages in our country and is understandable to Soviet audiences, since the works of this famous writer are closely bound up with the common people, with his Homeland—Russia, with progressive ideas and the revolutionary movement, with everything that is so concealed, distorted and despised in Israel. We esteem Sholom-Aleichem! He is the favorite writer of the well-known Soviet men of letters Boris Polevoi and Vsevolod Ivanov, Noah Lourie and Samuel Galkin. At a Sholom-Aleichem anniversary gathering, poets read their verses, Jews in the Yiddish language and Russians in the Russian language. From Kiev, Ukrainian poet Pavlo Tychina sent a congratulato-

ry telegram. And Paul Robeson sang Jewish and Negro songs.

"In many Soviet cities, A. Guzik, S. Tal, E. Kaminka, I. Khalif and other Jewish stage stars performed at anniversary functions devoted to the fond memory of the Jewish literary classic. At that time, a small gathering in Tel-Aviv's "Habimah" theater was addressed in the ancient Hebrew language, which Sholom-Aleichem deliberately did not use because it was not understood by the broad masses. And characteristically enough, not a single Jewish writer from among the people was present at that function, whereas in Chernovtsy, there was a big anniversary concert on that day, with S. Tal, J. Holman, R. Mostoslavskaya and many other artists of the Philharmonic Society participating. You didn't want to believe this.

"You don't understand, Mr. Avidar, how Soviet Jews can live with non-Jews. Your face became distorted with fright when I told you that my sister was married to a Russian and when my mother confirmed that she loved and esteemed her son-in-law like a son. My mother belongs to the generation that experienced the Black-Hundred pogroms. She had to hide in basements more than once. And she was saved by Russians and Ukrainians at the risk of their lives. Perhaps it is worth reminding you of Tevie's remark: 'And what is a Jew and a non-Jew? And why should they differ from one another?'

"The friendship of the Soviet peoples is diametrically opposed to the enmity that reigns in your country, in Israel, between the Jews and the Arabs, between the 'black' and the 'white' Jews, between old-timers and comparatively

recent immigrants. A hotbed of frightful racial discrimination—that's what your country is.

"I reminded you that in Israel the six million Jews who perished at the hands of the German fascists have been forgotten too quickly. The tears of mothers, widows and orphans have not yet dried; the horrors of Oswiecim, Maidenek and Treblinka have not yet been forgotten, and your government, making capital on the memory of the dead, is engineering dirty deeds with the West German revanchists. Your reply to this was the well-known Jewish saying: at least one lock of wool from a scrawny sheep. That's a dirt-cheap price you've put on six million innocent victims! It is frightful, just impossible to listen to you. And don't the fascist anti-Semitic pronouncements in many West German cities rouse your conscience? You endeavored to laud life in Israel. And not only I, who was brought up in the socialist Soviet Union, but also my 60-year-old mother replied that only a handful of capitalists live in luxury there, whereas the popular masses live in poverty.

"Upon learning that I was a teacher and that I was satisfied with my life and work, you hastened to inform me that teachers in Israel are well off. But for some reason you didn't want to say that many are unemployed. Polina Yakovlevna Teper, for instance, lived there 11 years. And all that time she never had a permanent job—in school or anywhere else. Throughout all those 11 years she only worked part-time, now as a servant, now as a charwoman, now as a dishwasher in a restaurant, just for a meal. And she never had her own nook. Now she has returned to her Motherland. She's working at a

school in Bukovina and recalls her time in Israel with horror. Once, during that trying, painful ordeal, when she said she would like to work as a teacher, they only scoffed at her. Just ask Mr. Levin of the Mishmarot kibbutz about that, he'll remember.

"You liked Chernovtsy University. It is indeed the pride of our city. You immediately wanted to know whether there were any Jews in it. Yes, there are quite a few in the friendly family of staff and students at this state university, and, for your information, students of all nationalities not only receive an education free of charge but are provided with maintenance grants as well. Of course, that's something you cannot comprehend. . .

"For the first time in history, the socialist revolution in Russia provided the country's Jews with really human conditions of life and labour, a free, happy life and joyful labour. In a fraternal, friendly family, they are building communism together with the other peoples of our Homeland, and all your Zionist talk is alien, inimical to them, they indignantly reject it."

Nationalism and anti-Semitism are alien to Soviet life. Great importance is attached in the Soviet Union, states the Resolution of the 24th CPSU Congress, "to educating all working people in the spirit of Soviet patriotism, pride for the socialist Motherland, for the great achievements of the Soviet people, in the spirit of internationalism and intolerance of all manifestations of nationalism, chauvinism and national exclusiveness, in the spirit of respect for all nations and nationalities."

Today many of the big bourgeois papers, which are far from being sympathetic to the

Soviet Union, are compelled to acknowledge the successes of the USSR in solving the nationalities problem. Peter Grose, an American journalist who spent several years in the Soviet Union as head of the Moscow Bureau of *The New York Times*, pointed out frankly, in a special article on Soviet Jews carried by that paper at the end of October 1967, that the picture depicting three million Soviet Jews living in squalor and fear for their lives was basically incorrect. And if you were to tell any Soviet Jew about the campaign that is being conducted abroad to save him or ease his lot, his reaction would range from complete bewilderment to sincere resentment.

Nevertheless, the Zionists do not lose hope. Singing the praises of the Israeli "wonder," the paradise that allegedly awaits Jews in the "promised land," Zionist propaganda, playing on national feelings, still succeeds in luring new victims into its net from time to time.

the day when he yielded to his wife's persuasion and agreed to leave the Soviet Union.

On March 20, 1970, the newspapers carried a TASS report from New York that the permanent mission of the USSR to the United Nations had received a letter addressed to the Soviet President from A. L. Cherches, residing in Israel, with the request to help him return to the Soviet Union.

"All my life I lived in the Soviet Union," he wrote. "The Soviet state provided me with everything I needed... On March 29, 1969, I made a fatal mistake and left the country, going to Israel to my wife's relatives... From the very first days after my arrival, I saw that everything my wife had told me, basing herself on letters from relatives, was a lie. It is hard for a person who has lived his whole life in the Soviet state to become accustomed to life in a capitalist state, where everything depends on money alone. Only now have I fully realized that I made a mistake in leaving the country where I was born and lived all my life. Nostalgia for my Homeland and my sons is depressing me still more. Knowing the humaneness of the Soviet state, I beg you not to refuse my request to help me return to my Homeland and to restore my Soviet citizenship."

Cherches returned to the Soviet Union. Upon arriving, he recounted his misfortunes from the moment he left Soviet land.

"First we flew to Vienna," he said. "At the airport, a representative of Sohnut (the Jewish agency handling immigration to Israel and the affairs of the emigrants) met us; he checked our

documents, registered us, and put us on a bus that took several families headed for the 'promised land' to a transit camp. We lived in barracks while waiting to be flown to Tel-Aviv. In the camp, there was a synagogue which new arrivals were urged to attend. There they would hear a rabbi deliver a sermon to the effect that it was supposedly the sacred duty of every Jew 'to carry out God's will and go to the land of his forefathers—to blessed Israel, where all Jews are brothers. . .'

"Finally the day came when an Israeli civil aviation plane landed us at Lod airport near Tel-Aviv. The immigrants were invited to tables laden with wine, sweets and matzos, for we had arrived just in time for Passover.

"Then Sohnut officials began to register the documents. Each family was given 50 Israeli pounds, two bottles of wine and two packages of matzos.

"We went to Sura Dalevna's home. She and her husband, we found, occupied a modestly furnished one-room apartment with a kitchen.

"In the morning, I set off for the Sohnut Agency on Kaplan Street to solicit an apartment. The official received me very courteously.

" 'Better borrow some money,' he suggested, 'and buy your own.'

" 'What are the terms?' I wanted to know.

" 'The sum must be repaid in five years.'

" 'And what's the interest rate?'

" 'A trifle, only 12 per cent.'

" 'Twelve per cent?!' I echoed, thinking to myself: 'They want to drive me into debt and then draw the debtor's noose tight.' And I said as much to the official.

"There was a polite smile on his face as though nothing were the matter. In the end, though, I managed to get a paper from him for a rented apartment in the town of Hulon.

"My wife got a job as a dishwasher in a dining room for the aged. The pay was 350 pounds a month. She would leave for work at four in the morning and return at ten in the evening, exhausted, and flop onto her bed.

"No one needed a specialist in my field—a technologist in winemaking. After job-hunting a long time, I finally found an opening for an unskilled worker at a paper factory.

" 'What's the pay?' I asked the boss.

" 'First get down to work, and then we'll come to terms,' he replied vaguely.

"Since there was no choice, I had to agree. From morning until dusk I had to drag around heavy rolls of paper weighing from 150 to 300 kilograms. The next day I overstrained myself and had to quit.

"And then my troubles began. It is impossible to tell you everything I went through. Somehow I managed to get a job at a soap-works in Tel-Aviv, for which I received 14 pounds a day. Bus-fare alone to and from work ran to three pounds.

"I was amazed at the number of Israeli citizens who had wrong impressions about life in the Soviet Union. The bourgeois mass media cram their heads full of cock-and-bull stories. The workers in the soap factory, for instance, asked me whether my family had gone hungry often; why nearly everyone in the USSR went around ragged, and so forth. When I told them that we had had an excellent three-room apart-

ment, for which, incidentally, we had paid much less rent than in Israel; an automobile; summer home; 'Electron' television set, and many other things, they listened sceptically and shrugged in perplexity. Some of them, after such chats, sought to avoid me, regarding me as a 'Moscow agitator.'

"One day the foreman stopped me and said: 'Why do you always walk around so glum and crestfallen, Abram? You have an apartment and a job; hunger does not stalk your door; and you have nothing to fear in the way of oppression: you are a Jew.'

"What could I say against that? Yes, I had been given an apartment, but I paid 150 pounds a month for it, besides 20 for electricity, 10 for gas, and 10 for water. Then, 30 pounds were deducted every month for the right to use the polyclinic. From 70 to 85 pounds a month went for bus fare. How much did all that add up to? More than 300 pounds! And for ten hours of work, after which I could hardly stand on my feet from fatigue, I was paid only 500 pounds a month.

"Roughly, what remained: less than 200 pounds! That was barely enough to make ends meet, not to die of hunger, to preserve enough strength and energy to get through another shift the next day. And besides, I had to fawn on the boss, be grateful to him for giving me a job that he could deprive me of any minute. In the Soviet Union, on the other hand, I enjoyed all the rights every other citizen did and slept tranquilly, knowing that my life did not depend on the whim of the boss, that the right to work was guaranteed me by the Constitution. All the

talk about Jews in the USSR allegedly being persecuted and oppressed is slander, disseminated by Zionist propaganda. In Israel, I well understood why that lie was needed. It is meant to take the attention of the working people away from the heavy load imposed on them by the militarist policy pursued by the country's rulers. 'Look,' they say, 'how the Jews in the Soviet Union are suffering and don't grumble. . .'

"All aspects of the country's life are permeated by the spirit of militarism. We came up against this the very moment we arrived.

"We had hardly left the plane and set foot on Israeli soil when our Svetlana was asked to step over to a special table where she was registered for military service and handed a military service record book.

"Israel is the only country in the world where there is compulsory military service not only for men but also for women. Boys and girls have to go through military training starting at the age of 14.

"You feel the oppressive breath of war wherever you go in Israel. The tremendous amount of money spent on the army, on military action against the Arab states, is affecting the country's economy more and more and of course the first ones to suffer are the working people. Everyone, no matter whom you speak to, is groaning under the burden of taxes, compulsory military loans, etc.

"Here is just one example. The owner of the olive processing factory where I worked toward the end warned us that on May 1 everyone would be obliged to put in a full day's work

for the army. People were dissatisfied, but did not venture to refuse for fear of losing their jobs. Only a few, I among them, categorically refused to mark the day of international solidarity of the working people by contributing a day's pay for the encouragement of aggression. The boss raved and ranted and threatened to make short work of us.

"In Israel I made the acquaintance of two women from Chernovtsy. Their sons had been conscripted into the army; both mothers were in dire need, yet no one was helping them. Every day they awaited the mail with anxiety, wondering whether it would bring them that heartbreaking death notice. One of them sent a letter to Chernovtsy describing their trials and tribulations and warning others not to depart for the 'land of their forefathers.' The letter was intercepted by the censor and the woman began to be harassed in every way.

"In Israel, Sohnut officials would invite me over for a talk every now and then. 'Why weren't you able to convince your sons to come with you to the 'land of your forefathers?' they'd say to me. 'Write them that children should not live without their father. Get them to come. . .'

"I already understood very well what was behind those unctuous words: cannon fodder, that's what the Zionist circles in Israel need.

"I was told that, whereas previously immigrants from the USSR and other socialist states were drafted into the army two years after arriving, now the period had been reduced to six months.

"Sohnut stoops to cunning and deception to

entice Jews to the 'promised land.' Its employees single out individuals who have relatives in the USSR and other countries. These individuals are invited to deposit seven pounds—a mere trifle!—for which parcels of clothing would be mailed to relatives from them.

"The persons receiving these parcels think: 'How good life must be in Israel if they send us such beautiful things.' The parcel is followed by an invitation to come to Israel. Before you know it, someone has taken the bait. But upon arriving in Israel, he sees that his relatives are barely making ends meet themselves, and he begins to grow indignant. Then they tell him: 'Realize, that all Jews are brothers and should live in the state of Israel.' However, I didn't meet a single rich 'brother' there who had come from the United States of America, Great Britain or France. The ones who go there are needy persons whom the Zionist rulers of the country use as cheap labour power and soldiers.

"Anyone who has been hooked by the Zionists does not find it so simple to escape. Every immigrant is given a special booklet with his personal number indicated in it. Mine, for instance, was booklet number 31557; and my personal number, 1240061. This number, like the brand of a prisoner in a Hitler concentration camp, accompanies the immigrant always and everywhere. All the money Sohnut spends to meet an immigrant and that the immigrant borrows is entered in his booklet. And until he refunds that money, he is not permitted to leave the country. That's why Sohnut officials try to get all those arriving in the 'promised land' encumbered with debts. And where indeed is a

worker to get the money from if he should want to rectify his mistake and return to his native land? That is why many who have been caught in the Zionist trap and cannot find a way out resign themselves to their fate and eke out a sorry existence to the end of their days.

"I know quite a few former citizens of the Soviet Union and other socialist countries who have tried unsuccessfully to escape from the Zionist snare but cannot shake off the debtor's chains. There is Herman Tula, for instance, with whom I worked in the olive processing factory. In Chernovtsy, he was a butcher, and his wife worked in 'Zagotzerno' (the state grain purchasing agency), where she earned 150 roubles a month. The family had a fine house and garden and were living a carefree life, when, like a bolt out of the blue, they received a letter from relatives in Israel. 'Come to us, our dear ones. You can make a lot of money here. You'll be able to buy a sausage factory.' Tula sold everything he had and departed. But he was very quick to realize that he would never see his factory. The boss whom we worked for promised Tula 40 pounds a day, but paid him only 20. When Tula protested, he jeeringly replied: 'If you don't like it, go and find another job. Better be grateful for what I'm paying you.'

"Tula said he was ready to leave Israel and go anywhere, but it seems he is not destined to do so, for he owes Sohnut 6,500 pounds.

"At the olive processing factory, I earned 20 pounds a day, but Arab employees—and there were 15 of them—received less for the same work. The highest wages of all were

paid to the 'sabra,' as the natives are called in Israel, who enjoy important privileges.

"The work was backbreaking. We loaded hundred-kilogram barrels of olives and hauled cement and bricks for a new building going up. When the lunch hour arrived, the Arabs retired somewhere off to one side. The team leader (a rabid Zionist) strictly forbade the Jewish workers to fraternize with the Arabs, under pain of dismissal. Seeing me one day conversing with an Arab named Solomon, the team leader burst out swearing and ran off to complain to the boss. By way of punishment, they sent us down into the basement to draw olives from the vats and barrel them. This work is very harmful: the evaporating vinegar affects the heart and the dampness causes rheumatism. No one should work more than six hours a day in such conditions; we were made to slave there 10 hours.

"I must say outright that what is happening today in Israel very much resembles the situation in fascist Germany. There is a whole system of racial discrimination in the country. The population is divided into 'Ashkenazim,' or white Jews,' and 'Sephardim,' or 'black Jews,' which are further subdivided, in turn, into natives, or 'sabra,' and 'non-sabra.' Arabs are on the lowest rung of this racist ladder. The work a person is assigned, the pay he gets for it, and so forth, depends on the group of the population to which he belongs.

"The Arabs in Israel are in the worst position. They are actually outlawed, placed outside the bounds of society. Round-ups, searches and arrests are made systematically in their

settlements; men and women are subjected to terrible tortures; they are left homeless. The Israeli authorities are forcefully driving the Arab population from many of the occupied lands. The Arab population of Jerusalem, for instance, ran to 100,000 before the 1967 aggression; today it has been reduced to only 60,000.

"Jews from the Soviet Union and other socialist countries are regarded in Israel as 'second class' persons and are humiliated, insulted and oppressed in every way. As a rule, we are given the hardest work and are paid less than the 'sabra.'

"Brought face-to-face with the capitalist way of life, most of the miserable, unfortunate, deceived persons seek, by any ways or means, to escape from the Zionist trap, to return to their native lands.

"Our family went to Israel together with Boris Roitman's family from Ovidiopol District. Now he curses the day when he left his Motherland. Rachel Koifman, of Odessa, and her daughter Fannia are also seeking permission to return to the Soviet Union. Penchik, who was from Chernovtsy, appealed to the United Nations Organization to help him get out of the Zionist 'paradise.' That was enough for him to be baited in the Zionist press, branded a traitor, and fired.

"Raya Klavanskaya of Minsk; Mikhail, an electrician from Riga; Yasha of Chernovtsy—all those from the USSR whom I met in the 'promised land,' only carry on in the hope that they will succeed some way in going back again to their Motherland.

"I soon realized what a serious mistake I had made when I succumbed to the entreaties of my wife and left for Israel. When my letter to the Soviet Government, with the request to restore my Soviet citizenship and permit me to return to the USSR, was distributed in the United Nations, the Zionist press began to bait me. *Ma'ariv*, *Al Hamishmar*, and other papers sought to compromise me in the eyes of public opinion, accusing me of casting aspersion on Israel. The *Al Hamishmar*, for instance, came out with the 'accusation' that 'Cherches lacks the feeling of Jewish brotherhood.'

"The Zionists first threatened to resort to physical violence against me; then they tried bribery. The owner of the olive processing factory once summoned me and said:

" 'Abram, a member of the Knesset came to see me and asked me to tell you that they are offering you 50,000 pounds if you don't return to the USSR. With it you can open your own winery or refreshment counter.'

"Several days later the boss was already telling me something else on behalf of the Knesset representative: that they would allow me to leave if I promised not to say anything in the Soviet Union about life in Israel.

"Then a representative of the rabbinate took me in hand. For five days on end he talked to me, promising me a house or a luxury apartment in Tel-Aviv and much more for giving up the idea of returning to the Soviet Union. Then he tried to frighten me by painting a picture of prison and exile that allegedly awaited me in the USSR.

"Well, here I am in my native land. I am

overjoyed at becoming a Soviet citizen once again. I wish to express my fervent gratitude to the Soviet Government for its humaneness and generosity."

We have dwelt in such detail on the fate of Abram Lazarevich Cherches because his case is typical of all those who fall into the clutches of the Zionists. Unfortunately, a number of other Soviet citizens of Jewish nationality also passed through all the circles of hell before they managed to escape from Israel. Their life in the "promised land" is a bitter and instructive story of shattered illusions, agonizing humiliations, and constant torment because of the mistake they made; it was a life filled with endless despair, from which only belief in the generosity of their real Motherland saved them.

Fishel Bender was an active member of the Jewish religious community in Odessa. He attended the synagogue regularly and blindly believed everything preached by the rabbis. There were some who impressed on their co-believers that it was the duty of all Jews to bring to pass "God's will" and go to "blessed Israel," where a "life of paradise" allegedly awaited them. And Bender repeated the prayer after the cantor: "God grant we meet in Israel next year..." And then the day came when Bender, having quit his job and sold all his belongings, left his apartment, and, together with his wife Hannah and daughter Maria, set off for Israel.

How was the Bender family received by the "land of their forefathers"? In a letter to relatives in Odessa he wrote:

"My dear ones,

"I haven't written to you for such a long time because my head is just bursting to the point where I'm in no condition to write. But I can't remain completely silent about my experiences in Israel, so I've decided to drop you a few lines about our life here.

"I'm now a mendicant in Israel, not in the sense that I go about begging for alms with outstretched hand; I ride around with a sack over my shoulder begging for work. Sometimes I'm lucky to find some. Then I take it home, and there, together with my wife and daughter, I get busy on it. To settle down in town, you need a lot of money, an amount I cannot even dream of. There is something I want to stress for everyone to bear in mind: the exploitation of man by man that we read about in the USSR and knew from theory, I have felt here on my own back. And not only I. There are thousands upon thousands of others here like me...

"My dear ones! I could tell you a great deal more, but I'll just say this: I want to return to my socialist Motherland, where I lived half my life. I want to become a human being again and breathe clean air. I'm writing you this, dear ones, from the bottom of my heart. It is impossible to describe our life in so many words. We have just one dream: to get away from here as quickly as possible.

"My wife and daughter have not been living these past sixteen months but just existing and are only waiting for the joyous moment when permission to leave the country arrives. I'm prepared to do anything now, if only I can get permission to leave for my beloved socialist Motherland. If we come out alive, we'll appre-

ciate our beloved Homeland still more."

The Benders finally managed, with great difficulty, to leave the Israeli "paradise" and return to their Motherland. Upon arriving in Odessa, Bender went to the editorial offices of a regional newspaper with the request that they publish a letter describing the sufferings of his family in a foreign land. This is what he wrote:

"There are no words to convey our joy over returning to our Motherland. We earnestly ask you to publish this letter so that anyone who does not appreciate the happiness of Soviet life, anyone who is contemplating making the blunder I did, may learn the truth about all the 'delights' of life in Israel from an eyewitness who spent two-and-a-half years in the 'promised land.'

"To begin with, when we arrived in Israel there wasn't even a trace of the promised apartments. We were sent off to the village of Kfar Hasidim. But this wasn't the most bitter disappointment. The worst was yet to come. In order to live, one must work. And I immediately applied to the village elder, Zvoloni, to help me find a job.

" 'Drop in tomorrow,' he told me.

"When I came the next day, Zvoloni spread his hands and repeated: 'Drop in tomorrow.'

"Zvoloni is a big landowner employing many farm-hands. He was known to everyone as a ruthless exploiter, who treated immigrants from the socialist countries maliciously, so I naturally did not get any help from him.

"I was advised to go to work in a kibbutz [1] in

[1] A collective agricultural settlement.

the environs of the small town of Petah-Tikva, near Tel-Aviv.

"'How old are you?' they asked me in the kibbutz.

"'Fifty,' I said.

"'We accept applicants only up to the age of forty,' came the reply.

"Then I decided to try my luck in another kibbutz—the Jagur—near Haifa. But I got the same answer there too.

"Every day spent in Israel opened our eyes to many things. We learned that there were enterprises in the country, like 'Vulcan Foundries Ltd.', for instance, near Haifa, that did not hire anyone over 30. My acquaintance was 34 years old, and they didn't even want to interview him for a job. The capitalists hire only the young, healthy and strong, those from whom they can wring more profit, since there are tens of thousands of unemployed in the country.

"In Haifa, there are several shoe-manufacturing establishments on Herzl Street. I applied there more than once, for instance at the factory belonging to the Shahtner-Abraham Company.

"'Drop in tomorrow,' I was told. 'There is nothing today.'

"I also applied at the establishment run by the Fishler brothers at 2 Herzl Street.

"'Drop in tomorrow,' I was told there, too.

"I got the same answer at the 'Hamgaper Ltd.' rubber footwear factory in the environs of Haifa.

"Even if a person manages to get a job, he still does not know what awaits him the following day: they can throw him into the street at

any moment and hire someone else whom dire need has forced to work for less pay. Like thousands of others, I had to wander from village to village with a sack over my shoulder in search of odd jobs.

"Every third inhabitant of Israel is doomed to a semi-starvation existence. The hard living conditions have resulted in a mounting suicide rate. There was the case of Dr. Weiser, reported by the press, who poisoned himself in a Jerusalem cafe, leaving behind a note which read: 'I did not see any other way out, since I had lost all hope of getting a job and feeding my family.'

"An education is more than a poor person can afford in Israel. There is a tuition fee for all schooling beyond the eighth grade, and it's quite high at that. To attend a secondary school, for instance, it costs 70 Israeli pounds a month. Tuition fees are especially high when it comes to higher education.

"But why talk about a university education. Even first aid is beyond the reach of the rank-and-file inhabitant of Israel. There are polyclinics in the country which cater only to those who contribute a definite sum every month to the hospital fund. Should you default on the next payment, you will be refused medical aid even if you have contributed regularly over a number of years and all the money you have paid in until then will be lost.

"We lived next to several families of 'black Jews' and saw how they suffered from hunger. At the same time, Ionai, a landowner who had a big estate in the countryside, didn't even have the oranges picked from his trees when there

was a big harvest, preferring to let the fruit rot rather than sell it at a low price.

"It seemed monstrous to us that the ruling circles of Israel, who preached the 'purity of the Jewish race,' were essentially seeking to revive, in new form, the infamous race theories of Hitlerism that brought so much suffering to the Jews themselves.

"We were profoundly indignant that Israeli schoolchildren are not told about the monstrous atrocities of the Hitlerites, about the dreadful crimes German fascism committed against mankind, including the Jews. Israeli ruling circles want to hide these facts from the youth, so as not to arouse their wrath against the growing friendship between Tel-Aviv and militarist circles in the Federal Republic of Germany.

"The reactionary Israeli press spits out reams and reams of slander, defaming the Soviet Union and other countries of the socialist community. What stories they don't cook up! At school the children are brainwashed into believing that Jews in the USSR are allegedly not permitted to live in cities, that pogroms are organized in the Soviet Union, and so forth. When Matilda Gordova, the principal of an eight-year school, said as much at a lesson, my daughter interrupted her to say that it wasn't true. Gordova pounced on her and began to shout that she wouldn't permit anyone to engage in 'Communist propaganda.' There was also a teacher named Nusman, just like Gordova, who likewise sought to slander the Soviet way of life at every step.

"This vile slander is spread to evoke hostile feelings in the population toward the Soviet

Union. But vain are the efforts of the slanderers! The truth knows no bounds and distances!

"Less and less do the Israeli working people believe the lies hatched up by the hack-writers. The man-in-the-street entertains a feeling of deep respect for the Soviet Land, for the great Soviet people, who routed Hitler fascism and saved the Jews from extermination. It is becoming increasingly clear to the ordinary people of Israel who their friends are and who their enemies. They are beginning to understand that the Israeli ruling circles have sold out their country to American imperialism.

"All the time there are more people who, deceived like I was by Zionist propaganda, curse the day when they made the fatal mistake of leaving their native lands. People who have tasted all the 'delights' of the Israeli 'paradise' are striving to get away from it. But that's not such an easy matter. In the first place, you must pay back all the money you have received from your 'benefactors,' and, secondly, you must receive the permission of the military authorities. For instance, they tried to draft my daughter into the army, so as to keep us in Israel in that way.

"A great deal more could be related about the sufferings of the ordinary people in this capitalist country, about the worries of immigrants, deceived by the promises made to them. I am not giving too many facts or mentioning many names for fear these people may lose their jobs and be victimized by the Israeli authorities.

"What a joy that we are once again back home, in our native land, in a land where we are proud of Man, where everything is being

done so that people will live better, where everyone is moulding a wonderful life and trying to bring peace to the world."

In the spring of 1967, a young man by the name of Georgi Zigtser addressed a request to the Soviet Embassy in Bulgaria to help him return to his Motherland. He said that he had fled from Israel, where his parents had brought him, because he could no longer live in an atmosphere of war hysteria. Georgi was to have been drafted shortly into the Israeli army, but he did not wish to shed his blood for those in whose interests preparations were being made for a new war in the Middle East.

And then Georgi Zigtser found himself back in his native land.

"When our family—my mother, step-father, two brothers and sister—were getting ready to set out for Israel," the young man recalls, "many people told us, and indeed we read in the newspapers too, that life there wasn't too good for the common man. But Mother was completely confused by letters from her brothers in Israel, especially the older one, Babindur Aroe, who went there back in the 1930's. He vigorously persuaded Mother that relatives were bound to live together, to help one another in every way. He promised good jobs, practically wonders. And Mother yielded in the end to his persuasion.

"But no sooner had we crossed the threshold of her brother's apartment, than he forgot all his promises. We felt that we were supernumeraries in his family, just extra mouths to feed, and ten days later we left his home and joined the many-thousand-strong throng of immigrants.

"During the three months that I spent in Israel, my step-father set out every day in search of some odd job to earn a living. No one there needed my trade, a heating installation mechanic. I harvested corn, unloaded crates, lugged rocks on building jobs. The owners pay very little, but the workers rarely venture to protest for fear of losing even such low-paying work.

"I had occasion to hear more than once of cases of Israeli citizens, mainly young people, going off to other countries, in particular Canada, to earn a living. I was amazed by the tremendous numbers of beggars in Israel. They are not only on the squalid streets of small towns but also in the center of Tel-Aviv and Haifa. They are old men, in the main, for whom no one shows any concern.

"In Israel, there are many immigrants from different states. The Jews who come from one particular country live by themselves, retaining their customs and traditions, and, as a rule, quarrel with those coming from other countries. The so-called 'black Jews,' who come from Africa, are in the worst position. I had occasion to work with one of them, by the name of John. He was paid less than the rest and was constantly insulted, humiliated and oppressed.

"Indeed, in Israel I was brought face to face with much that is unusual to a Soviet citizen. For instance, an ambulance will not take a patient to the hospital until the fee for the run has been paid. I personally witnessed an incident of this nature. An elderly lady from Chernovtsy lived in Apartment 22 of our house. One day she had an acute liver attack. We called an

ambulance, but the driver refused to take the sick woman to the hospital because she didn't have enough money for the journey. And the ambulance didn't budge until the neighbours had collected the required amount and turned it over to the driver. Incidentally, ambulances there don't carry a doctor. The patient must wait until he gets to the hospital."

With tremendous difficulty Georgi Zigtser managed to flee from Israel. But unemployment, grief and deprivation continues to be the lot of his mother, step-father, brothers, and sister.

Ilya and Yevgeniya Ryaboi also have relatives in Israel. "Dear ones, come to us," their relatives urged. "Life is incomparably better here." The Ryaboi family hesitated long but in the end set out: after all, their near ones wouldn't deceive them! But ten years later, in the spring of 1967, they were descending the gang-plank of the diesel vessel *Armenia* to land in the port of Odessa.

"We've struck those years out of our lives," Ilya Ryaboi admitted, heaving a heavy sigh. The couple were doubly punished though, for they stole ten years of a lifetime not only from themselves but also from their son Yevgeni and daughter Svetlana.

"Literally after a few days of life in Israel we were convinced that we had fallen into a trap from which it was not so simple to extricate ourselves," the head of the family relates. "We were taken to a settlement near the Syrian border. I'm a skilled cutter, but who needed my qualifications out there? I was offered a job in the Efar Nelady kibbutz. We were half-starving all the time. We maintained our strength by

eating fruit, in the main, which we picked in the kibbutz.

"We had brought two tons of baggage from the Soviet Union. To buy in Jaffa a small half-dark room with a common kitchen, we had to sell our elegant furniture, radio set and many necessities. Crates replaced the furniture, serving us as beds, divans and chairs.

"I couldn't find a permanent job. Where only didn't I go, and what thresholds didn't I haunt! 'There's nothing for you yet,' a representative of the Histadrut (the Israeli General Federation of Labor) muttered. 'We can't give you a permanent job in the kibbutz—you're already 45, and we need young and strong people,' said a local official, spreading his hands.

"To know what dreadful suffering unemployment brings mankind, one must personally experience it. It means hungry children, poverty, family quarrels. My heart bled when my little daughter begged me with tears in her eyes: 'Daddy, won't you please buy me just a wee piece of watermelon.' It cost only a farthing, but where was I to get it if no one needed my hands, which just a short while before were called hands of gold?

"We no longer had to be told that we had made a fatal mistake. We dreamed of returning to the Soviet Union, but to do that, we needed a lot of money. What if we were to ask our rich uncle, M. Bulba, who lived in the religious settlement, Kfar Hasidim, to help us? But he didn't even want to see us when we arrived in Israel. The 'sweet relative' didn't visit our family even once, didn't take an interest in how we had set-

tled down, how we were getting along, or whether we needed any help.

"And this is how we were getting along. In the morning, I'd go to the market and offer my services to poor people who needed to have jackets, trousers and shirts mended. My earnings were scanty. One day I made the acquaintance of Yankel Shehter, from Rovno. 'They need hands now at the sugar factory,' he said. 'But if you want to get a job there, pretend you're religious; otherwise they won't hire you,' he advised. At the factory, I lugged around 220-pound sacks. One day I slipped and fell. While I was confined to hospital, I was fired. Then I managed to get a job at the Matskan factory in Tel-Aviv, which made uniforms for the Israeli army. But as soon as the owners learned that we were trying to get permission to leave for the Soviet Union, they fired me.

"Unemployment in the 'promised land' was increasing with every passing day. The progressive press wrote about it with alarm; people discussed it in buses, market places and the streets. A shoemaker by the name of Molchinsky, an acquaintance of ours from Poland, suffered many trials and tribulations trying to earn a living. Meleh, an electrician from Rumania, lost all hope of finding work. Is it indeed at all possible even to enumerate all those unfortunates who have been deceived into going to Israel?"

Yevgeny had something to add to what his father had to say:

"I served over two years in the Israeli army," he said. "I was a wireless operator in a tank unit headquarters. As a rule, we knew three days in advance that Syrian troops would 'violate' the

Israeli border at such and such a point and at such and such a time. I had an opportunity more than once to convince myself that the armed clashes on the boundaries with the Arab states are provoked by the Israeli ruling circles.

"Toward the end of my stay in Israel, I worked at mines in the Negev Desert, which the people have dubbed the 'end of the world.' The work was backbreaking, and the pay, miserly. When it became known that I was planning to return to the Soviet Union, I was summoned to the commander of the military unit to which I was attached. He, and another man dressed in civvies, tried hard to talk me into remaining, promising me all kinds of material benefits. 'As it is I've left my youth here,' was my answer, 'and I don't want to live here another day.' "

Yevgeny's mother tells of the various ruses the Israeli officials resorted to in order to persuade their family not to return to the Soviet Union.

"When we had put to sea on the Greek steamship *Massania,*" she said, "we received a radiogram. It was from a stranger who introduced himself as a relative by the name of Zalman Stein. He implored us not to go to the USSR. An hour later another radiogram arrived from the same Zalman in which he no longer entreated us but ordered us 'not to go to Russia.' He promised to pay all our expenses, including the cost of shipping our baggage; to give us a large sum of money; to make arrangements for us to settle in Canada, and so on.

"No sooner had we disembarked in the Greek seaport of Piraeus and checked into a hotel, than the telephone rang in our room. A stranger asked my husband to visit an office at 34 Nikas

Street and added: 'Your relatives want to help you. They'll give you a big sum of money if you don't go to Russia.' In the evening there was another telephone call, this time from Israel. A stranger at the other end of the wire said he was my relative. Incidentally, he didn't even know my name. And this 'relative' too, appealing to feminine 'prudence,' tried everything to dissuade us from going to the Soviet Union.

"In the morning, a gentleman came to see my husband. He introduced himself as Ben Tsvi, a member of the staff of the Israeli Consulate, and said: 'We've received a 2,500-dollar cheque made out to you. You can collect the money if you consent to go to any country but a socialist state.' Then we were offered a cheque for 10,000 Israeli pounds. They promised us a store and a luxurious apartment if we returned to Israel. These recruiting agents of human souls will never understand that a person who has tasted just a few of the 'delights' of life in the Israeli 'paradise' will never be lured there again with any bank cheques, and any promises," she said.

The Ryaboi family today resides in the Byelorussian city of Bobruisk.

In Odessa, Kiev, Kishinev, Chernovtsy, Vilnius and other Soviet cities, the mail frequently brings letters bearing an Israeli postmark from people who, at one time or another, had set out in search of happiness in the "promised land." One cannot read them without emotion. They are accusing documents that forcefully expose the actions of the Israeli authorities. Like the accounts of the people who have escaped from Israel, the letters of the deceived reveal the mendacity of the Zionist leaders who, without

any shame, freely promise that in Israel all but mountains of gold await every Jew. These letters are proof enough of the trials and tribulations in store for those whom the Zionist recruiting agents lure in various ways to the "promised land" and then seek to use as cannon fodder for the sake of realizing their aggressive plans in the Middle East.

"I have received dozens of letters from relatives who have gone to Israel," said S. Vinyarskaya, a housewife. One, from her son, illustrates the sorry lot of those who have been deceived by the Zionist propaganda.

"Our dears,

"We have received your letter, which told us that you are all alive and well. I wrote you three letters and Rashelechka tore them all up. She didn't want you to learn the truth. But I've decided, nevertheless, to tell you about the tragic situation in which we find ourselves.

"All the illusions I entertained were shattered on the day we arrived. We've sold everything we had, down to our shirts.

"Our emotional experiences have affected our health. I have a constant pain in the heart. Rashelechka has begun to go grey. I've been promised some sort of work, but so far nothing has materialized. The President himself has informed me that he hasn't the power to help. Let his reply be known to the thousands upon thousands of Jews in Russia.

"Dear Mother! I wanted you to visit us. But it would be better if we visited you, because you can't believe a thing here. This whole country is built exclusively on deception. In the time we've been here, I've forgotten what butter tastes like.

I can't afford a bottle of beer even once a month. I am out of work and I'm down and out. As for the children, they're such a sore subject that I simply can't discuss it. I'm in no position to feed them. . ."

Before leaving for Israel, Joseph Freier was a work superintendent in Chernovtsy, and his wife Betta, an engineer. Lyudmila, their daughter, a junior medical school graduate, was working as a kindergarten nurse and teacher. What awaited them in their new homeland can be inferred from letter that the Freiers sent to the Spivak family in Chernovtsy.

"My dear Lyovushka, Nyusya and children,

"Now we are living in Pardes-Kats, near Tel-Aviv. . . I'm working for a friend of mine, whom I used to work with back in 1964 in Lvov. It's much harder than in Chernovtsy, and the hot climate makes the work all the more laborious. Today the mercury stands at 29 degrees C., and it is already the end of November. . .

"Now I'll tell you about the main thing, about what is tormenting us. There is frightful, real antagonism here between the 'black' and the 'white Jews.' Such racial hatred is to be observed only in Israel. You just can't imagine what this 'paradise' is like. After life in Chernovtsy, it is very hard to become accustomed to institutions here like the finance departments which rake in 67 per cent of your earnings, or the polyclinics, where you must pay for medical service. Medicines also have to be paid for. We pay for cleaning the streets, for the trees, as a matter of fact for everything. And at the same time, we are wallowing in filth. Appalling, how dreadfully appalling. We have a 'fine' apart-

ment, and the rent for it is still 'better'; electricity is expensive; gas comes in tanks and is also dear. In a word, it is some exchange that we made. . .

"We are totally deprived of cultural life. The price of a ticket to the cinema is enough to cover a person's living expenses for a day. During a film showing, there are outcries, noise, spitting and smoking. The pigsty on the farm managed by Kavun (the chairman of a leading cooperative farm in the Ukraine—*Author*) is far cleaner and tidier. . .

"In a word, we're completely down and out, and its very, very hard to get out of here. The fare from Vienna to Israel and the duty on our hard-earned belongings came to a big sum—some 2,500 Israeli pounds. Departure from Israel involves settling accounts to the last farthing.

"People like us are engaged on various hard jobs with minimum pay—eight to nine pounds a day. The country has as many as 30,000 unemployed. Frequently, there are demonstrations under the slogan: 'We want bread and work!' I could go on and on, but I can't possibly tell you everything. At the Soviet Embassy, people are queued up in long lines; they fall upon their knees and beg to be allowed to return. That's what things are like in this 'paradise.' Don't budge, Lyovushka; don't break up your home. I didn't listen to my Mother; she wrote me the whole truth, how things actually are here, but I, like an utter fool, didn't believe her. In ten months I've lost no less than 10 kilograms. Ninety per cent of the house painters suffer from radiculitis. I too have managed to

contract it. I decided to tell you all this so you'd know how to act. I pity everyone who is rushing here to his doom the way I rushed.

"Lyovushka, drop me a line about what's happening in Chernovtsy. How is our 'Bukovina'[1] doing this season? What place did it take? How are our house painters getting along? Who have you palled up with? How are you feeling, Lyovushka? And how is Nyusa and her mother? Fimochka is probably a doctor by now and working. Please write. I want to hear about everything. We send all of you love and kisses and from the bottom of our hearts wish you happiness for the New Year.

Betya, Joseph and Dotsya
Block 20 50, Ap't. 4
Pardes-Kats Danhur I
Israel"

Boris Sneiderman, who left for Israel from Lvov, wrote the following letter to Pavel Feldman's family in Chernovtsy:

"If only we could earn enough just to buy a piece of bread for the children... There probably are no greater exploiters and bloodsuckers anywhere else in the world than here. In the nine months I've been here I've worked just 14 days. And I'm not the only such unlucky wretch. Thousands like me can't find work. Nearly all who came here from Lvov, Chernovtsy and Kishinev are queued up at the entrance of the Soviet Embassy to request permission to return to the Soviet Union.

[1] The soccer team of the local sports club.

"Just imagine—in the nine months we've been here we have suffered more than throughout our whole life. What could be worse than not having the opportunity to earn enough to keep body and soul together for even one day? You don't understand this. We also thought it was paradise here, but actually it's hell. Just imagine: we have to sell our belongings in order to exist. And what if we hadn't them? What would we have done then? We want to get out of here as quickly as possible so as not to be beggars. In Russia, I would be a purveyor, a driver, or perhaps even the manager of a store. If we were to bring you here, you'd kill us for doing it. I'm 43, but they tell me I'm too old, that they don't hire persons of that age, you see. Pavlik is 55, though, so what would he do here!

Boris and Bela
17/P Sderot Dehania
Kiriat-Haim
Israel"

Semyon Leontyevich Palatnik, on the staff of the Odessa Polytechnical Institute, receives letters from his mother and sister who left for Israel two years ago at the invitation of relatives there.

"Dear Senechka," his sister writes. "Here it is four months now that we have been in the 'land of wonders,' but I still have not managed to collect my thoughts and write you a letter, since there is nothing good to tell you about, and I didn't want to write about the bad. I

thought things would finally straighten out, but alas! . . .

"At first everything was wonderful, just like a fairy-tale. In Haifa we were given a festive reception and entertained, but then. . . There are many things here that irritate us, that we are not accustomed to, that we'll never be able to resign ourselves to. We, who were born, bred and lived so long in the Soviet Union, cannot become accustomed to the way of life here in a capitalist country. This is something that cannot be grasped at a distance. Only face-to-face confrontation with the situation leads to understanding. . .

"My son Lyonya is ailing. If his health does not improve, I probably won't be able to bear it, my nerves are strained to the snapping point. Perhaps it's nostalgia that has affected him in this way: he's terribly homesick and pining away for the friends he grew up and studied with. I'll never forgive myself for what I did. To break up my life like that, and what for? How lucky you didn't yield to my persuasion! I've held on to this letter for more than a month, not wanting to cause you any distress, but alas, there is no alternative. . .

"If you can, mail Mother a parcel. That's her request.

"We'll try to get permission to return home and beg you to help us in any way you can.

A. D. Spector
12 Itshoh Sade
Entrance 5, Ap't 5
Jazur
Israel"

One of the letters from Semyon Leontyevich Palatnik's sister ends with the words: "If I succeed in returning to my Motherland, I shall cry from the loftiest rostrum: How fortunate one is to be a citizen of the Soviet Union!"

S. I. Monastyrsky, a pensioner living at No. 4 Red Lane in Odessa, applied to the regional committee of the Red Cross Society to help his near ones who were in great trouble. He wrote that two years previously his son-in-law, Nathan, had gone to relatives in Israel, leaving behind his wife (Monastyrsky's daughter) and two children; his wife had refused to leave the Soviet Union. But not wishing her children to grow up without a father, she finally consented to join her husband. Now, however, she cursed the day when she decided to take that step and was imploring her father to try and get permission for her to return to her native land.

"Something in my heart has snapped," she wrote. "I'll probably never be myself again. I dream of returning home, to my native land. I'd give everything to return to the recent past, which is now irretrievably lost. I'm suffering terribly; I'm very homesick... There is nothing more dreadful than living in a strange country. What do I have in common with it? For me, it is an alien land; the people, language and nature are all unpleasant. To understand my feelings, it is necessary to live here. I'm constantly longing for home. Even strangers tell me that I made a mistake in coming here. When I awake in the morning and remember that I'm in Israel, that everything is lost, I want to weep: what have I done! There are people who have lived here 20 years, and they rue the day

they came. Good gracious, I'd be lucky if I could go anywhere, only not live here. I'd be thrice lucky if I could go back home. We listen to Moscow every day. Of course, the children should have a father, but it would be better for them to be without one than to live here. . ."

Those who naively believed the fables cooked up by Zionist propaganda and for one reason or another forsook their native land have found themselves in great trouble. And it is no wonder that they suffer from one of the most agonizing of diseases—nostalgia, and that they have but one dream—to return to the Soviet Union, to the land where they were born and bred, where a person can breathe freely, can work and bring up his children without worrying about the morrow.

A Few Questions to U.S. Congressman L. Farbstein

In conclusion, I would like to dwell on a statement made by United States Congressman L. Farbstein, calling for a "public inquiry" into the position of Jews in the Soviet Union. It would seem that the facts set forth here do not give him any right to make unfounded demands to "save" Soviet Jews. Yet this does not disconcert their uninvited "defender" in the least. Moreover, it is by no means the first time that provocative calls to "investigate the position of Jews in the USSR" have been heard from the United States of America. It is not hard to guess what is actually behind them. By this means the attempt is being made to conceal the state of affairs in the United States itself. Notwithstanding the fact that American monopoly circles are flirting with the Israeli aggressors, the United States is at the same time rife with the most overt anti-Semitism, which frequently

culminates in outright crimes against members of that country's Jewish community.

You must recall, of course, Mr. Farbstein, how fascist-minded killers from the National Socialist White People's Party, formerly the American Nazi Party, with headquarters in Washington, murdered Rabbi Eisendorfer in the very heart of New York before the eyes of a huge crowd? And that members of this party, calling for the mass annihilation of Jews and blacks and for the setting up in the United States of concentration camps (of the Hitler type), beat up Kurt Flascher, another New York rabbi, nearly fatally, for declaring his approval of the death sentence meted out to the Nazi butcher Adolph Eichman?

In an editorial on May 9, 1958, the Israeli newspaper *Kol Haam* noted with alarm that a new wave of anti-Semitism was sweeping the main capitalist countries of the West on both sides of the Atlantic Ocean. During the past week, the paper wrote, anti-Semitic terrorist acts had become more frequent in a number of cities in the USA. It is well-known, said the paper, that the thorn of anti-Semitism was an outgrowth of the economic crisis and mass unemployment in the USA. The business tycoons, *Kol Haam* pointed out, had set in motion fascist organizations that provided an outlet for the widespread dissatisfaction and resentment in the country, in the form of racial hatred in general and anti-Semitism in particular.

The 17th National Convention of the Communist Party of the USA, held in December 1959, pointed out in its resolutions that millions of

American Jews suffer from anti-Semitism in its various manifestations: discrimination in hiring practices, restrictions in matriculation at educational institutions, in the question of residence, and in an ever growing number of cases of desecration and destruction of synagogues, and other acts of vandalism.

At the beginning of 1970, anti-Semites set fire to a synagogue in Bronx, New York. Then too, ominous Nazi swastikas appeared on the walls of a synagogue in the southern part of the borough.

Edward Flaniery, an American Catholic priest, pointed out in a monograph "The Sufferings of the Jews" that, at the beginning of the 60's, the United States of America, along with many other countries, was swept by an epidemic of swastikas, during which more than 600 American synagogues were desecrated.

Outrageous anti-Semitic acts flare up in all parts of the United States of America: in New York and Washington, in Kansas City and Los Angeles. Anti-Jewish vandalism is assuming more menacing forms: not only are swastikas and anti-Semitic slogans smeared on the walls of synagogues and Jewish homes; Jews are assaulted, they receive threatening letters in the mail, and attempts have been made to burn their homes.

Rabbi Yehuda Leib Levin, of the Moscow Great Synagogue, who visited America in 1968, said that in the United States, where there is open racial discrimination, anti-Semitism too is rife. The police, the courts, the whole system of vaunted American "democracy," he noted, is in no position to defend American Jews from

American anti-Semitic racists, from hoodlums.

Anti-Semitism has long been part and parcel of the racist policy in the United States. It was back in August 1936, the American writer and journalist Robert Gessner recalls, that the first nationwide conference of anti-Semitic organizations was held in Asheville, South Carolina, under the aegis of the newspaper king William Randolph Hearst. On the eve of World War II more than 65 anti-Semitic organizations were functioning openly in the United States. Today there are many more. The list includes "The John Birch Society, The Minute Men of America, The National Resurrection Party, The Loyal Christian Aryans in California, The Black Legion in the northern states, The White Legion in the southern states, and so forth. They publish millions of copies of newspapers, magazines, pamphlets and leaflets that are widely distributed in the United States.

You, Mr. Farbstein, must know that in Washington, where your Congress meets, there is the Franklin Store in Pennsylvania Avenue, which openly sells fascist literature, including Hitler's *Mein Kampf*, whose glaring sub-titles call for the "extermination of Jewry"; the pogrom inciting magazine *The Stormtrooper;* the autobiography of George Lincoln Rockwell, the late fuehrer of the American Nazis, who promised his followers to throw all Jews into gas chambers; and other anti-Semitic "treatises." And didn't you yourself, Mr. Farbstein, witness defilers in action at the White House wearing armbands with the fascist swastika and waving placards calling for the extermination of

the "reds," blacks and Jews in gas chambers! Roy Frankhouser, Grand Dragon of the Ku Klux Klan in the State of Pennsylvania, ominously threatened: If the Jews only knew what lies in store for them, they would realise that Hitler Germany would look like a Sunday School compared with what might happen in America: the Ku Kluxers would build better gas chambers and there would be more of them.

You know, of course, Mr. Farbstein, that there is a covert "Jewish pale" in the United States. In all the big American cities — and, indeed, in many of the smaller ones, too — there are whole residential districts that do not rent to Jews and hotels that do not accommodate them. "Jews are asked not to apply," "Jews are forbidden to enter," "Apartments rented to Christians only" — haven't you come across such signs in "free" America, Mr. Farbstein? You don't have to go far: just visit the Kennedy-Warren, 3133 Connecticut Avenue in Washington, and try to rent an apartment there. And while you're at it, recall the scandalous incident involving the well-known singer Barbara Streisand, who was refused an apartment on Fifth Avenue in New York. That was reported by *The New York Times*. The singer herself stated that anti-Semitism was at the bottom of the refusal.

And it is also worth recalling what happened to Brackstone Rosenbaum, the eminent scientist who invented the artificial heart, when he wished to buy a house in Gross Point: he was told that he was barred not only from purchasing one but even from inspecting it because he was a Jew.

You are undoubtedly acquainted with Senator Javits, Mr. Farbstein, who, incidentally, more than once has led anti-Soviet propaganda campaigns "in defence of Jews living in the USSR," and you cannot but know that he is the author of a book entitled: *Discrimination USA*. In this book, he points out that many American social clubs exclude Jews and that there is widespread discrimination in the United States against Jews not only in home renting but also in home building.

Take the trouble to look into the *Jewish Year Book*, a reference book put out in the United States by Jewish organizations. It testifies that in New York State alone, 1,300 private firms exercise discrimination against Jews in their hiring policy. At American industrial establishments and institutions, blacks and Jews are the last to be hired and the first to be fired when staffs are cut. And in a number of industrial sectors—the aviation and electronics industries, for example—Jews are not hired in general, with the exception of prominent scientists. At both private and public American colleges and universities, there is a covert strict admission quota for Jews. Jews, as a rule, are not admitted to the U.S. Military Academy at West Point and the U.S. Naval Academy at Annapolis. Those who were lucky enough to matriculate at an institution of higher learning are frequently ill-treated by "hundred per cent Americans." Some student fraternities do not accept Jews. These obstacles, the dean of the Lake Forest college testifies, reflect the "pure race" ideology that reigned in Nazi Germany.

Why then, Mr. Farbstein, aren't you alarmed

by the mounting wave of anti-Semitism in a country where you are a member of Congress? Why aren't you concerned about the lot of the American Jews, over whom the dark shadow of fascist thugs has loomed? Why don't you demand an investigation and punishment of the "ultras" who have cast aside all restraint, and instead manifest nervous "concern" about Jews living far away, overseas, in the Soviet Union, who besides are in no need of anyone's defence?

The Great October Socialist Revolution did away forever with all manifestations of national oppression, cut off anti-Semitism at the roots. The Soviet Constitution explicitly stipulates that national discrimination of any kind is punishable by law. With the establishment of the Jewish Autonomous Region in Birobidjan, Soviet Jews realized the right to self-determination: to live on the territory of the Jewish Autonomous Region or to intermingle and assimilate in any community in which they choose to live.

During the period of Soviet power, the social, moral and political make-up of Soviet Jews has changed radically. The so-called "Jewish trades" have disappeared in our country. Today there isn't a single sector of the Soviet economy where citizens of Jewish nationality are not applying their knowledge and ability. The names of prominent Soviet statesmen and public figures, of military leaders, scientists, writers, painters, sculptors and stage personalities of Jewish nationality are known throughout the world. At the last congress of writers of the Russian Federation, for example, 77 delegates,

or nearly 15 per cent of the total, were Jewish.

In the decade from 1960 to 1970, the number of Jewish scientists in the USSR nearly doubled, according to the Soviet Central Board of Statistics, increasing from 38,529 to some 61,000.

Fourteen per cent of the Jews living in the USSR have a higher or specialized secondary education. In the 1962/63 academic year, 79,300 of the students attending the country's institutions of higher learning were Jewish; in the 1969/70 academic year, the figure had risen to 112,000.

And here are several more pertinent figures: some 340,000 Jews have been honoured with government decorations for achievements on the job and heroism and bravery displayed during World War II. Of this number 117 were awarded the high title of Hero of the Soviet Union and 71, the title of Hero of Socialist Labour.

What discrimination against Jews in the USSR are you talking about, Mr. Farbstein?

Logic, the simple logic of life leads every objective person to reason that, if there were anti-Semitism in the Soviet Union, Jews who emigrated to Israel from the USSR would not return; thousands of former Soviet citizens who were lured to the "promised land" by the Zionists would not seek to flee at any cost, would not suffer the agonies of regret, would not be wracked by homesickness for their real, socialist Motherland—the USSR.